7:Cook M-3 (1900-1901) 1907
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room, the town hall where most public functions occur, and the club where visitors are received and entertained. The baehytu of the Ta-Dare-Mano Paro village is about 50 by 30 feet and 18 or 20 feet in height. The ridge-pole rests on three tall posts, and shorter posts support the principals. To the rafters and to the wall posts are tied a few bamboo poles, and upon these are bound, rather sparingly, long palm branches with tongue-like leaves to keep out most of the rain, the wind, and sun. It is entered through an opening at each end, like a hole in a haystack, and within is always damp, gloomy, and foul smelling. The family huts, built of the same material, are mostly like a roof resting on the ground and strongly resemble an old haystack with a hole eaten in each end, though occasionally the hut is raised a little and woven palm-branch tongues form a basket-like wall. Deep gloom reigns within these huts. They are made dark that they may be free from flies, and are dens of rubbish and filth. Stuck into the roof are bows and bundles of arrows, war clubs, fishing gear, and instruments and ornaments not in use at the moment. The occupants of this human lair are sprawled on a palm-leaf rug, with a log of wood four inches in diameter for a pillow, and sleeping, or gnawing an ear of corn, a bit of fish or vegetable, or sitting tailor fashion, making beads, arrows, or other objects, or kneeling by the little fire preparing food. When the filth becomes unbearable or disease is prevalent, they do not trouble to clean house, but simply abandon and burn the old and build a new one on a clean spot. Usually the entire village moves to a new place some distance away.

Two families nearly always occupy one hut, and sometimes three or four, or even five. Each family has its camp-fire, which, however, is very small, since the gathering of firewood costs the women much labor. Just over the fire and about two feet above the ground is a small wooden rack where fish and meat and vegetables are roasted or baked. About five feet above the fire is a second and quite large rack, the family pantry, where perishable food is preserved by the smoke of the fire below. Each family or individual has its mattress or rug of long woven palm leaves, and each one a pillow made by binding a small roll of green banana stalks or a length of wood three or four inches thick.

A day or so after our arrival a child of seven or eight years belonging to one of the leading families died. This gave us an opportunity to witness a strange ceremony.

A loud, deep, prolonged bee-aw, ho-o, ah-ah, was bellowed by a quartette of naked, painted, and feathered savages, squatting

8:Cook M-3 (1900-1901) 1909
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abode, and the entire family, as previously stated, is virtually in a state of nature.

When the primitive residence becomes so unsanitary that even the barbarous occupants cannot longer endure it, they erect a new hut a short distance from the old one and move into it, burning, or merely abandoning the old dwelling. No dray is needed to move such a household, and the packing up is very simple, for the housewife can gather up in a few minutes and carry in one load the entire possessions of the family. At wide intervals of time, the entire population of the primitive city moves out, constructs another cluster of huts on a new site, then burns the old city. This is their method of house-cleaning and of city sanitation. Instead of removing the garbage, they remove the town, or, at least, change their residence. There is no sweeping, dusting, washing, scrubbing, ironing, mending, dress-making, or washing to do in these primitive abodes. The over-burdened civilized housekeeper must admit that primitive housekeeping is not destitute of advantages. One to four families dwell in a hut, each having their own little camp-fire, or *kitchen*, for, in a limited sense, at least, they do not believe in having "two cooks in one kitchen."

In every Bororó encampment, or village, there is one very large hut around which all the family huts cluster. This hut is called the *baihýtu*—great hut—while a small, family dwelling is called a *bai*. This great hut is a public building, or a sort of town hall where all public functions occur. It is also a bachelors' hall where all the single men of the village reside; a kind of club-house or hotel; the village workshop where the men do the most of their weapon and ornament making; and finally, the public brothel. No female of the tribe is permitted to enter this primitive "house of mirth" save at night for immoral purposes, or to participate in funeral ceremonies.

Some Brazilian tribes, instead of having many small huts in each of which two or three families, only, reside, erect one very large hut, one or two hundred feet long and seventy-